1: Nadel E-5 (1934-1936) 1942
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men are always ready to try their hand at something new, and changes of profession are frequent. The record is held, perhaps, by a Bida man who started as a mat-maker (the occupation of his older brother), changed over to cushion-making, then to tailoring, and eventually to leather-work, which he found more lucrative and which he is practising at present. *Efakó* co-operation on the narrowest basis, between father and unmarried sons, occurs occasionally. Thus in a family of embroiderers a father and two sons worked together; working on the same gown, the father would execute the more elaborate designs, while his two sons carried out the simpler embroidery; the sons were maintained by the father, and all earnings went to him. With simpler kind of work, this co-operation is reduced further, and we find, for example, this arrangement between a father and his unmarried son, both straw-hat makers: the father took half of his son's earnings, and in return maintained him, and would in due course pay part of his bride-price (he would be unable to bear the full expense). But in the majority of cases this rudimentary co-operation, too, disappears, and even unmarried sons work entirely on their own.

One might wonder whether these 'individualistic' crafts have not, at some previous stage, shown a larger measure of co-operative organization. Remembering the weakening of guild-organized crafts under the pressure of modern conditions, we might, in fact, ask whether the individual crafts as we find them to-day do not represent merely a final stage of that incipient disintegration. This is indeed the case in one of the industries practised to-day as individual crafts—leather-work. Leather-work involves specialized technique and skill in much higher measure than do the other individual handicrafts. But it also used to involve comparatively large-scale co-operation of a group of workers, in the sense of an efficient division of labour, which was meant to ensure the execution of large and frequently urgent orders. A guild-head, called *Magají*, organized and controlled group production; he also acted as the official intermediary between the craftsmen and the king, who was, again, their most important customer: for the Bida leather-workers supplied a large proportion of the military equipment of the Nupe army, such as saddlery and leather shields, sword-sheaths, and quivers for arrows.

The individual craft which is most a product of modern conditions is machine-tailoring. It introduces certain new features into the productive system of Nupe which are of special interest to the student of culture contact. Machine-tailoring does not demand long training or special skill—young men learn to use a sewing-machine in a week. The machine-tailor can reckon with a very constant demand for his services. The number of machine-tailors in Nupe has, in fact, greatly increased even during the periods which I spent in the country. In 1936, for example, I found six sewing-machines in Kutigi market, against three in 1934. Machine-tailors, like ordinary tailors, will regularly visit village markets (walking perhaps ten miles or more, carrying the sewing-machines on their heads), and appear in villages a fortnight or month before an annual festival, when their services will be greatly in demand.